3:Iyer E-5. (no date) 1948 AW5 Coorg AW5

COORG TRIBES AND CASTES

Physical and Mental Characters

The Coorgs are a hardy race. They have given proof of being brave soldiers and were much dreaded for their fierce intrepedity in encounters with their enemies. Military officers have commended their fitness for the formation of regiments. They are tall, muscular, broad-chested, strong limbed, and swift footed. Their colour is lighter than might be expected in this latitude. Their features are regular, often distinguished by an aquiline nose, and finely chiselled lips, set off by a well trimmed moustache. According to Holland, the Coorg is taller than the Yerava, has a finer nose, a larger head with a distinct tendency to brachycephalism, and a more perfect approach to orthognathism. Apart from anthropometric results, we have the contrast of colour between the fair (light brown) Coorg and the very dark skinned Yerava. The hair of the former is straight, while that of the Yerava is distinctly wavy, and the broad nose of the latter is accompanied by thick, slightly everted lips. The Coorgs and the Yeravas belong to two distinct ethnic types. The maximum, the minimum, and the average stature, cephalic and nasal indices are given below:

	Stature		Cephalic Index		Nasal Index	
	Male	*Female*	*Male*	*Female*	*Male*	*Female*
Max.	184.5	166.0	90.7	93.2	100.0	74.0
Min.	149.1	131.5	66.5	70.9	46.3	50.9
Avg.	167.1	151 2	80.6	82.9	65.2	60.3

The intellectual and moral faculties of the Coorgs have been for ages dormant for want of opportunities. Consequently they have been observed to be ignorant and superstitious in common with people of lower cultures. The march of civilization during the last 50 years has brought considerable improvement. English schools for boys and girls have been started in important centres. It has been found that Coorg students are by no means backward in intellectual brightness and acquisitiveness. They have a high standard of morality in common with their brethren in other parts of India.

Language

Richter believes that there is a close relationship between the Kodagu and other Dravidian languages; but being neither cultivated beyond its colloquial use, nor possessing any original literature, it hardly deserves the distinction of being elevated into a special Dravidian language, as Bishop Caldwell does. It may be considered a more local dialect.

Conclusion

The Coorgs numbered 41,026 in the Census of 1931, 20,752 being males and 20,274 females. Their mode of life and pride of race impart to their whole bearing an air of manly independence and dignified self-assertion.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

the house or by a visiting neighbour whether male or female with great respect. The young man lays aside whatever burdens his hands, puts off his shoes and with folded hands first raised to the forehead, bows down and touches the feet of his senior, who lays his hand on the young man's head pronouncing a blessing, when the youth rises and repeats the ceremony to others. 888 576

The Coorgs are a hardy race and bear with fortitude a great deal of hardship, especially during the monsoon, whilst engaged with their rice cultivation. Exposed to wet and cold and often prostrate with fever, they soon regain their strength and old men and women of 70 or 80 years are not uncommon amongst them. 147 [165]

In the times of their Rajahs, during their wars with the Mysoreans and Malabars and in their marauding expeditions the Coorgs proved themselves brave soldiers and were dreaded for their fierce intrepidity; but their strength lay especially in their mountain fastnesses and behind the shelter of their native woods and the formidable breastworks extending for miles along the crests of hills. Since they have come under the rule of the British Government their warlike spirit has found no scope; but they are still a brave and manly race, who in time of need would doubtless stand by their new rulers with devoted loyalty. At the hunt of the tiger, the bison or the elephant no true Coorg shirks the dangerous sport; but with nerve and coolness and wary cunning he will dodge the advancing beast and with keen eye and steady hand fire at him at close quarters. 648 157 [712] 224 157

The intellectual and moral faculties of the Coorgs have for ages been neglected, and consequently up to the present day they are both ignorant and superstitious. The worship of demons and of departed spirits has usurped among them the worship of God. Charms and sorceries abound all over the country. Disease among men and cattle is readily ascribed to the Curses and witchcraft of enemies. 771 [212] [753] [754]

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cribed to the curses and witchcrafts of enemies. The dead are supposed to trouble the living and to demand sacrifices and other atonements. Many of the Coorgs, though they may despise their old superstitions and neglect their idols, come to believe in nothing but money. The cruel despotism of their Rajahs engendered dissimulation, falsehood and treachery, and lying and deception, bribery and conspiracy are now often enough practised to ruin an opponent and to advance self-interest. The name of the Coorgs is still feared by their neighbours who look upon them as proud, irritable and revengeful men, and such popular estimations of the character of a neighbouring race are seldom without some foundation. It still may happen, that the head of a Coorg house on his dying bed will solemnly charge his sons to seek vengeance on his personal enemies, a bequest which occasions calamitous feuds between succeeding generations.

The Coorgs have hitherto been an unlettered people. The Rajahs, themselves without education, did nothing for the instruction of their subjects. Even the English Government has for many years hardly attempted systematically to raise them in intelligence and character. Only lately most praiseworthy efforts have been made to satisfy the awakened popular desire for education in Coorg, and the provisions made have already borne good fruit in supplying Government with a body of well trained officials, though education is still in its first stage of development.

The public morality of the Coorgs is controlled by a council of elders called "Takka-mukyasteru", who are the moral censors and managers of social affairs, without however any magisterial power from Government. This institution dates from the Rajahs' time and is hereditary in certain families. The authority of the village Takkas extends over offences against social customs, attendance at public feasts and proper conduct during the same, drunkenness and adultery.

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his insignificance. Having passed the early part of his life in occupations but little removed from those of the ordinary husbandman, his abilities are not above mediocrity, nor does he possess docility to compensate for the absence of genius. Weak, frivolous, and puerile, he is naturally swayed by those around him, but overbearing, irascible and sometimes cruel, he is represented as being controlled by no compunctions of morality or conscience in quieting those apprehensions to which a jealous and distrustful disposition give birth; but a suspicion easy to be provoked and difficult to be appeased, suggests the belief, that he feels all those terrors which he inspires. Authority in Codagu would seem always to have been maintained by the sword, and though circumstances will not allow of a proof of what they indicate, they warrant the conclusion, that he is at least equal to any of his predecessors in the liberal use of it. He is said to be disliked by his subjects, many of whom have fallen victims to his caprices. Of his acquirements but little can be said; his means of observation have been too limited, to admit of an extended knowledge of other countries, indeed both his ideas and information are confined within the narrow limits of his own little territory.

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"A courteous dissimulation disguises under a polite deportment, a temper naturally imperious and relentless, and a suspicious and vindictive disposition is concealed by a mild and specious address; to Europeans he is remarkable for a prepossessing affability and condescension; feeling only the servility of others, and in a situation where none can resist, few dissuade, our wonder should be more excited by the suavity of manners for which he is remarkable, than the severity of disposition that characterises him.

"The nature of his education has given him a propensity to active exercises, much of his time is occupied in field sports; they are on an extensive scale and embrace a wide circle of

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of his court; the few troops that garrison his town are also his guards."

Dr. Moegling pithily characterises Lingarája thus: "He was the incarnation of the worst elements of the Coorg spirit. Greediness after gold, no matter how obtained, a bottomless depth of cunning, the most brazen hypocrisy, cowardice as abject as cruel and a strong dose of sensuality were united in his character."

In a Shásana-stone deposited in the Mercara Onkáreshvara dévastána, which was built by him, he is however, by his native admirer praised as:—"The illustrious Lingarája Wadeer, son of Lingarája and grandson of Appájirája, of the Lunar race, pure as the milky sea, worshipped with the fragrance of the Párijáta flower, of the family of Bháradwája, follower of the Ashwaláyana Sútra of Rig Véda, a zealous and learned worshipper of Shiva, sitting on the illustrious throne of Coorg in the centre of the milky city, adorned with precious jewels, of unequalled beauty and bravery, smiling like the sun in unparalleled glory, famous to the end of the world, generous and brave.—"

C. VÍRARÁJA.

1820—1834.

1. Vírarája's tyranny.

With the death of Lingarája affairs in Coorg did not improve. The unfortunate people had only changed masters. As soon as the young Vírarája, who was about 20 years old, had taken possession of his father's throne and treasure, he destroyed the people, who had displeased or thwarted him during the life of his father. Many members of the family of the Coorg Rájahs seem to have fallen at that time. One, Channa Víra, escaped with his family across the Mysore frontier. But to no purpose; his relative knew how to turn

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873 At the request of Government, "Botany" has been added to the list of lessons of the first class. Singing is a general lesson for the musical boys and upwards of 60 Canarese and English songs are practised. The Gymnasium engages twice a week the whole School and the exercises are very popular. A library and some philosophical apparatus are aids for evening lectures for the further instruction of studious youths who left the School.

873 On the whole the Coorg boys, though eager for learning
● 157 and diligent and persevering in their studies, have not that quickness of perception and brilliancy of intellect which generally distinguishes Brahmin youths. They are slow and lack imagination, but are solid in their acquirements and gifted with sound common sense. In a competitive examination, the quick-witted Brahmin, though not half so well informed, will outstrip the Coorg lad; but give the latter time and he will maintain his place due to his real worth. Coorg
873 lads and others, trained in the Central School, are now found
464 in every office of the various departments of Government in Coorg and some fill important posts; but it is to be regretted, that many of them did not complete the course of education offered to them. Some time ago the openings in the offices were so many, that the young men could not resist the temptation of well paid employments under Government and relinquished their studies. For the same reason none of the first class pupils has yet attempted to pass the Matriculation examination, though, in the opinion of the Director of Public Instruction, "if these boys were to remain another year under instruction, they might all be prepared to pass the Matriculation test of the Madras University." (vide his Report of 1869-70.)

873 Foreseeing the difficulty of permanently supporting the
658 boarding-houses without the aid of public charity or Government assistance, the general speculation in coffee in Coorg